



Church Universal

"This is the victory which overcometh the world—our faith."

CHURCH CALENDAR.

October. Devotion, The Holy Rosary.
Sunday, 16—Twenty-first after Pentecost. Purity of the Blessed Virgin Mary. St. Gall.
Monday, 17—Blessed Margaret Mary, virgin. St. Hedwig.
Tuesday, 18—St. Luke, evangelist.
Wednesday, 19—St. Peter of Alcantara.
Thursday, 20—St. Aidan, bishop. St. John of Reilly.
Friday, 21—St. Ursula and Companion, martyrs.
Saturday, 22—St. Donatus, bishop.

NIGHT SCHOOLS FOR MEN.

Business of importance was transacted at the meeting of officers and committees of the Catholic Young Men's National Union, recently held in Cathedral college, New York. The national officers were in attendance, as well as the executive committee, special committee on evening schools and national committee. The meeting was largely attended.

Attention was called to the fact that Carroll Institute of Washington, D. C., has decided to open an evening school on Oct. 17 for instruction to young men at a nominal charge in commercial pursuits. It was decided to endeavor to open similar schools in all the larger cities of the country and to establish a national examining board, whose duty it shall be to give examinations annually to the students in these schools. It is also intended that the board shall award diplomas to students passing the examinations.

It was decided to make a systematic canvass of Catholic clubs and societies with a view to increasing the membership of the national union.

RECONCILIATION MOST TOUCHING.

There is a very touching passage in an interview that has just been given by the late bishop of Laval, Mgr. Geay, to the "Matin" regarding his interview with the Sovereign Pontiff. "I again knelt and said, 'My Father, your will be done.' As if these words had raised from his soul the weight of all the sins that had been imputed to me, he lifted me from my knees with a sudden tender gesture, and holding my two hands in his, continued, addressing me affectionately in Latin—'Ah, thou dost not know how I have suffered at the thought of thy suffering, and of the calamities to which they might give rise. Thou knowest not what sleepless nights I have passed in prayer for thee, but now the good God has granted my prayer. Thou hast come, thou wert my son, but now thou art my brother. Wherever I may be thou shalt have thy place, and if one day I should be reduced to a single mouthful of bread, I would, nevertheless, share it with thee.'"

LEAVENWORTH'S NEW BISHOP.

Very Rev. Thomas F. Lillis, vicar general of the diocese of Kansas City and pastor of St. Patrick's church in that city, whose appointment as bishop of Leavenworth in succession to the late Bishop Fink was announced in the Observer last week, was born at Lexington, Mo., forty-two years ago and spent the first seventeen years of his life on the farm of his parents. His father, the late James Lillis, a contractor, built the first street car railway in Kansas City, having removed to that city. Bishop Lillis has held a continuous residence there from that date, with the exception of two years, just following his ordination, spent as pastor of Shackleford and a few months at Independence. In the year 1887, he became assistant to Rev. Father Dunn at St. Patrick's church and at the latter's death was promoted to the vacancy and made irremovable rector.

The date for the consecration has not yet been decided upon, although it is accepted as a fact in Kansas City that the ceremony will be performed by Archbishop John Gleason of St. Louis. It is likely that the ceremony will take place at St. Patrick's church, Kansas City.

FRENCH PLAN TO CURB THE CHURCH.

(Special Cable Dispatch to New York Sun.)
Paris, Oct. 1.—It is not considered likely now that Premier Combes will draft a scheme of his own for the separation of church and state, but will submit a scheme drawn by Aristide Briant and thus secure a double advantage. If the bill is defeated, the government need not resign, while if it is adopted it can find plenty of excuses for delaying its execution. M. Briant, in giving the broad outlines of his scheme, says:

"The budget of worship will be suppressed, but the unconfiscated part will be devoted to paying the pensions of actual ministers of worship and the balance will go for the lessening of taxation of small farmers, who form the chief support of the Church."

"If the Church has inspired these farmers with a lively faith she can recover the money as individual, but no longer as collective, contributions. If the farmer is not sufficiently fervent to make a personal sacrifice it is not the duty of the state to supply him with faith."

"In regard to the church buildings they will be leased to actual holders for ten years, but the tenants will have to keep them in complete repair at their own expense for that time. The transitional period of ten years should be enough to enable the churches to make other definite arrangements for the future."

"Considerable license will be allowed the clergy for the purpose of grouping themselves into associations. There may be parish and diocesan associations, why not national ones? This would enable the rich parishes to help support poor ones and form a solidarity not much practiced in the Church in France at present."

"In regard to the supervision of worship, the state will forbid all ministers from turning religious services into political meetings. In their sermons they must not attack the president, the ministers or the chambers, nor foment a risings against the execution of law. In their private capacity, however, they will enjoy the same liberty as other citizens for the expression of political views."

"The question of dealing with external signs, religious emblems and processions is left to municipalities. The usage in regard to clerical costume is left free, but loses its privilege in regard to the legal oath which each may take according to his conscience."

THE LANGUAGE OF THE MASS.

To close our consideration of the Holy Eucharist as a sacrifice without a word explaining why the Mass is said in Latin would be a serious omission. It is a question which may be asked any time by some non-Catholic acquaintance. Hence we should have the answers conveniently in our memory.

In this connection it is well to remember that the use of Latin dates back to the days of St. Peter. Three principal reasons are assigned for retaining the language in the Mass. Among these is, first, the universality of the Church. That is, the Church, being one, is the same all over the world. Therefore, its language should be one to be universal and in keeping with the Church.

A second reason is, because the Latin language is not subject to change as are those languages which are called living. Thus we are enabled to

worship God uniformly, no matter into which corner of the world we may go. Thus it is that Catholics of all nations are perfectly at home in their worship of God, though they may not understand a single word of the people around them.

In a word, then, we may say that it has been chosen by the Church because of its universality, its uniformity and its unchangeable character. It might be further added that it is a language of dignity and beauty, and is, therefore, becoming an unchangeable form of worship.—Church Progress.

STATISTICS OF OUR INDIAN WARDS.

Very creditable to those in charge of the bureau of Catholic Indian missions, especially Father Ketcham, and very encouraging to all who are interested in the spiritual and temporal welfare of our Catholic Indians is the annual report of 1903-04. During the year the bureau received a total of \$32,434.41, of which \$2,634.10 was in answer to its annual appeal, \$3,862.76 from the Association of the Holy Childhood, and \$25,937.55 from the Preservation society. The remaining sum required for school expenditures, \$140,000, was furnished in part by the annual Lenten collection, but chiefly by Mother M. Katherine Drexel. Some interesting statistics are given. In 34 government schools, 28 at least of which are boarding schools, there are 3,118 Catholic pupils, in 15 of them the children can every Sunday hear mass in a neighboring church; in some they have mass once a month, in others once in two weeks; in one, Crow agency, Montana, the children are prevented from attending mass, though the church is in the neighborhood; while in three of the schools they have no opportunity at all of hearing mass. During the past year there have been 39 baptisms, 2,677 confessions, 2,153 Holy Communions and 271 confirmations. There are 36 Catholic employees in the various schools. In 18 schools Catholic children are granted a separate assembly room; only in four is this denied them; of the remaining 12 no statistics are given. In 14 schools the Catholic children are not excused from attendance at the non-sectarian Sunday schools and services, and in two others they are excused only when the priest is present. In one, the Crow agency, the attitude of the school authorities toward the Catholic instruction of Catholic children is extremely hostile, all such instruction being prohibited; in 3 the authorities are unfavorable, in five indifferent, in 3 tolerant and in the remainder favorable to it.

PAPAL GIFT TO ITALIAN HEIR.

It is reported that Pope Pius X has decided to send a present to the newly-born heir to the throne of Italy on the occasion of the infant's baptism by Cardinal Richelmy, archbishop of Turin. The compliance of King Victor with all the wishes of the Pope in the matter of the selection of a title for the crown prince has greatly pleased the Holy Father, and it is expected that the long-pending difficulties between the papacy and the kingdom will soon be settled through the propitious advent of the little Prince of Piedmont.

Cardinal Richelmy has been instructed to comply in everything concerning the administration of the baptism with the wishes of the royal family, except, however, the admission of any member of the Masonic order as godfather to the child, even if the personage selected be of royal blood.

Instructions have been sent by the Vatican to all the Italian bishops to allow the singing of the "Te Deum" in all the churches of their dioceses as a series of thanksgiving for the birth of an heir to the throne. The churches of the city of Rome will form an exception to this provision, and the thanksgiving services will be held only in the Church of the Sudario, which is under the patronage of the king, and which is regularly attended by the dowager queen and by members of the royal family when in Rome.

PRIESTS OF THE WEST.

Over the banquet given after Bishop Lenihan was consecrated at Dubuque, Bishop Shanley, in the course of a very happy speech, referred to the great work done by the pioneer prelates of the northwest.

"And yet," he declared, "the work done by the bishops was really secondary in the upbuilding of the Church in the northwest. The two important factors were the priests and the laymen." The bishop said it angered him when he read in the history of some parishes how such and such bishops worked like slaves while the poor priest who actually did the sacrificing work was allowed to rot, his very name forgotten. It was the priest of the northwest who built the little school houses, and paid from his miserable pittance of salary the wages of the teacher. It was he who toiled through sun, snow, rain and cold over miles of barren prairie to say mass. The bishops did much, but they did not walk miles and beg money to support the Church. The bishops traveled, but they traveled in carriages. And who are these priests? Their names have in large measure passed from human ken. The Catholic laymen, likewise, came in for a share of credit. It was they who wrote: "Send us a priest, and we will tax ourselves to pay him and see that he does not want." It was the laymen who put up the stumps of war and whose devotion to the faith makes it possible for the priest to live—in fact, it is the laymen scattered over the face of the earth, that have made the Church the power that it is."

CATHOLICS IN AUSTRALIA.

Washington, Sept. 26.—While in Chicago recently I had the pleasure of meeting Rev. Fathers Reginald Bridge and Francis Grace, of Sydney, Australia. The reverend gentlemen were on a tour over the world for recreation and study. They intended to stop over in Chicago a few days on their way to the World's Fair at St. Louis. Father Bridge spoke pleasantly of the many experiences he had in this country, and then gave an outline of the condition of the church in Australia. This he described as eminently satisfactory. He said:

"The priests and laity are working together in perfect harmony, especially on the all important school question. Since the church schools were denationalized, that is, deprived of financial support by the government, their support and maintenance have fallen upon the different denominations. Under the magnificent leadership of Cardinal Patrick Francis Moran, archbishop of Sydney, a man of great sternness and determination, and by far the most prominent figure in Australia, the Catholics of Australia have accomplished wonders and have far outdistanced the Protestant denominations in their school work. The Protestant schools suffered equally with the Catholic by the act of denationalization, but are now divided on the subject of restoration of government support for denominational schools. Catholics are proportionately stronger in Australia than in the United States. Here they constitute one-seventh of the population; in Australia one-fourth. There are six archbishops, seventeen bishops, and a total Catholic population of 1,100,000. The diocese of Melbourne furnishes perhaps the best example of the conditions of our schools. This diocese has a Catholic population of about 150,000. There are

something over 100 parochial schools, with 20,000 pupils, several industrial schools, with over 600 pupils and besides a number of academies and colleges. I do not know any country in the world that is as thoroughly equipped with schools and has as fine a school system as Australia. Few people in the rest of the world know anything about us, and consider the great island of the antipodes a howling wilderness."—Cor. Standard and Times.

FESTIVAL OF THE ROSES.

(San Rafael (Cal.) Cor. Monitor.)

When the Christians, through the intercession of Our Lady, were triumphant over the Turks in the latter part of the sixteenth century, Pius V decreed the solemn Feast of the Rosary. Since then the first Sunday of October has been a day of special devotion in all Dominican churches and institutions. This year did our convent commemorate it with the customary solemnities, Procession of the Rosary, and of the Blessed Sacrament.

This day had eagerly been looked forward to, and when at last it dawned it came in floods of glorious sunshine. This brightness was reflected on every face, for everywhere was cheerfulness, as the finishing touches were put on the numerous preparations. In the chapel the altars had been decorated with innumerable flowers and ferns, and the Rosary group, which had been erected the day before, reposed in the midst of blossoms and burning candles. The halls where the Blessed Sacrament was to pass were lanked in greens and lights, and outside the paths were carpeted with autumn leaves in the richest shades of gold and red. In front of the convent a temporary altar was built. This was surrounded by palms and surmounted by a statue of the Blessed Virgin. Another altar had been placed before the Grotto, and this, too, was adorned with flowers.

At 4 o'clock the ringing of the benediction bell summoned all to chapel for the commencement of the procession. As soon as the girls had assembled they sang a hymn to Our Blessed Lady, and then, prostrating before the Blessed Sacrament, followed the cross-bearer. The Rosary was started by the community, and was taken up by the girls, their youthful voices sounding forth to the glory of God and His Blessed Mother. With each mystery an appropriate verse was sung by all the students, and the air was filled with their melodious tones. As the procession marched down the steps in front of the building it presented a most impressive sight. Following the scarlet-robed acolyte, bearing the large crucifix, were two novices carrying lighted candles. Then came the girls, all clad in white, and wearing white veils. These, from the oldest to the youngest, were full of devotion, and seemed to be pouring forth heart and soul in praising the name of the Lord. Behind them were the Sisters, in their white habits and black mantles, all carrying burning candles, symbolic of their pure, ardent faith in God. Six little girls, daintily dressed, next appeared. Devoutly walking backwards, and with eyes downcast, they strewn with leaves the path of the Blessed Sacrament, which followed, borne by Rev. Father Egan, who walked under a canopy of rich satin and gold.

As the procession moved towards the first altar the line formed in a semi-circle in front of it, and when the Blessed Sacrament passed, all bowed, remaining prostrate until the monstrance was placed above the choir, accompanied by violins, and never before had the music seemed as beautiful. The very violins seemed to be trying to draw out their sweetest sounds from their quiver depths. After the blessing was given, the procession again moved on, this time through the grounds in the rear of the convent. The gardens were at their best. Nature appeared to have arrayed herself in all her splendor for this special occasion, for the flowers were never brighter, the trees never greener. Over the leaf-strewn paths the people still moved, ever chanting the Paters and Aves, till the heavens themselves resounded. At the Grotto another benediction was given, and the Rosary being concluded before the chapel was reached, a hymn to the Sacred Heart was taken up. Over and over it was sung, each time with renewed sweetness, penetrating far and near.

In the chapel the choir sang the "O Salutaris" and "Tantum Ergo," and the final benediction was given. As the priest, in his rich robes of white satin, embroidered with gold, lifted the Blessed Sacrament, all heads bowed in adoration, and there was no sound save for the swinging of the censor and the tinkling of a tiny bell. Then the Host was once more played in the tabernacle, and all the glory was over. As if by one impulse, thanksgiving filled the hearts of the students, and the sacred words of the Te Deum rang out loud and strong, a hymn of praise and rejoicing for the Divine mercies.

G. I. V.

Religious Intelligence.

Bishop Dougherty of the diocese of Vigan, in the Philippines, has opened a college and seminary there.

Beginning on Tuesday, Oct. 18, the Catholic Knights of Iowa will hold their annual state convention at Sioux City. The state meeting is held every two years.

Property known as the Ives Farm at Monroe, Mich., has been purchased by the Sisters of the Immaculate Heart. The purchase price was \$14,000.

Marquette college, Milwaukee, has opened the present year with 262 students, the most favorable record in its history.

The growth of the Church in the city of Cleveland is well manifested by the dedication last week of St. Philomena's, the fiftieth Catholic house of worship in that city.

About another week's work will see the new auditorium in Carroll hall, Washington, D. C., completed. St. Patrick's new rectory is finished and the new windows have been placed in position.

Lectures were commenced in the Catholic university on Tuesday of last week. Dr. McCarthy of Philadelphia has assumed the chair of American history, recently endowed by the Knights of Columbus.

It is stated on what is quoted as a reliable authority that a new diocese will soon be established in the state of Wisconsin.

A new clerical organ, to be called the Roman Journal, will make its appearance on Oct. 1, in place of the semi-official Vatican organ, the Voce della Verita, which recently ceased publication.

A news agency under the direction of a prominent prelate has been formed at Rome (according to cable reports) to furnish Vatican news to the press throughout the world. Circulars are being sent to all the papers of the world inviting subscriptions to the new agency, which it is designed to make a reliable source of information.

Notwithstanding the rain of the morning and the threatening sky of the afternoon, fully 15,000 persons—not all of whom were Catholics—witnessed the ceremony of blessing the graves at Holy Sepulchre cemetery, Rochester, N.Y., Sunday afternoon, Sept. 25.

Emperor William has not failed to embrace every opportunity at his disposal to manifest his

good will for his Catholic subjects and the Holy See. The telegrams of greeting that were sent to him by the recent great Catholic convention of Regensburg were answered for the first time by the emperor himself.

A Baltimore lady, whose name is withheld, will in a few days present the cathedral at Richmond, Va., of which Rt. Rev. A. Van de Vyver is in charge, a magnificent gold chalice and platter costing \$3,500.

The International Catholic Truth society has done a timely piece of work in translating the official account of the "Rupture of Diplomatic Relations Between the Holy See and the French Republic."

According to a forthcoming report the diocese of Detroit contains a Catholic population of 190,340, attended by 206 priests. There are seventy-seven parochial schools and institutions of advanced education, taught by 405 teachers, with an enrollment of 19,352 pupils.

Perhaps the most picturesque character at the banquet tendered Bishop Lenihan was Rev. Matthias Hannon of Darlington, Wis. Father Hannon was ordained priest in 1852, and visited Dubuque and Des Moines when they were very small villages. He knew Bishop Lenihan when he was an infant, and in friendship for him he endowed a chair at St. Ambrose college, Davenport, at a cost of \$5,000 to educate priests free of charge, for the diocese of Great Falls in perpetuity. Father Hannon has known five generations of the Lenihan family in Dubuque county.

In the Chapel of St. Mary's seminary, Cleveland, on Wednesday evening, Oct. 5, took place the investiture of the two new monsignors of the Cleveland diocese, the Rev. Chancellor George F. Honck and the Rev. Dr. N. A. Moes, rector of St. Mary's seminary. The ceremony was witnessed by nearly 100 priests.

On the eve of the Canadian election, Sir Wilfrid Laurier's favorite nephew, Romaul Laurier, whose father is the member of parliament for the Assomption, has left the world and entered the Dominican monastery at St. Hyacinthe. He was only 24 years old.

Does Not Believe in Evolution.

One of the foremost biologists of our times is Professor Hugo de Vries of the University of Amsterdam. This past week he read a paper before the scientific congress at the World's fair which aroused little short of a furore in that body. He openly combated Darwin's theory of the evolution of species, declaring the principle absolutely discredited.

His deeply scientific address, which gave for the first time to the scientific world in detail the results of a lifetime of research, aroused immediate interest, and, following the eminent European, who is recognized as the head of modern biologists, Professor Charles O. Whitman of the University of Chicago took instant objection to his theories, and in an extended address poured out effective arguments with the intention of disparaging the De Vries theory. President David Starr Jordan, the most noted of the defenders of Darwinism, and biologists from all portions of the world participated in a hot debate which followed, and in the end Professor de Vries found himself in the position of one who had routed the greatest scientists of the world to a high pitch of excitement and interest.

Professor de Vries had discussed his ideas previously to the opening of the congress in scientific papers and at gatherings of savants, but he had never given in detail the experiments and methods of research which had developed the theory which in the opinion of many of those who heard him yesterday will ultimately supplant the Darwinian theory. It was the fact that for the first time he made a complete exposition of the developments of his years of thought, together with the support which he received from men of prominence and ability, that caused so much consternation in the ranks of those who are the ardent supporters of the ideas which have hitherto prevailed.

Professor de Vries does not wholly discredit the dogmas enunciated by Darwin. On the contrary, he rather emphasizes some of the main essentials of that renowned scientist, but in a manner that if the thought of the Hollander becomes recognized as a basic principle of evolution, Darwin must necessarily be relegated to the past. It was, then, a battle between giants representing Darwin on one side and the modern school, led by Professor de Vries, on the other.

In theoretic language, the thought of Professor de Vries was in this strain: Natural selection is only a seime and is no direct force of nature as has so often been asserted. Artificial selection consists of two main principles, called variety-testing and racial improvement. Species as we see them in nature, fluctuate within fixed limits, which are not seen to be transgressed. It is possible by artificial selection to transcend these limits, but the so-called improved races are not permanent. The importance of the struggle for existence between individuals has been greatly exaggerated.

In plain terms, he says no two of the same species of animal, from the lowest stages to man, are alike in any important particular. Through heredity he claims that the distinguishing feature or element of an individual is not transmitted to the offspring of that individual, which in the theory of Darwin represents the main principle, and who claims that by heredity passing from generation to generation, the idiosyncrasies of the progenitor finally result in a new species. De Vries denies this, and offers proof that an entirely new species may be developed within one or two generations, and this, if proven, gives to modern science a theory which will change the text books of the scientific schools.—Western Watchman.

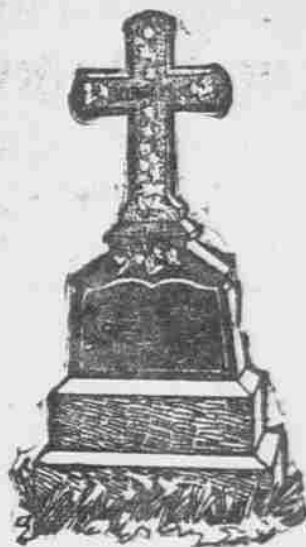
Buried by the Clan.

Atlanta, Ga., Oct. 3.—In the presence of 1,000 members of Clan O'Hara, gathered in Atlanta on April 1, 1905, the body of Mrs. Tom O'Hara will be laid away in her grave.

For six months the young wife, who died yesterday, will lie in the vault at Oakland, and then will come men and women of the Clan O'Hara to bury their dead with as strange a funeral pageantry as Atlanta ever saw.

The Clan O'Hara is made up of native-born Irishmen who have migrated to the United States. The families of O'Hara, Mack, Carrol, Sherlock and Riley, all related, are included in the clan, and the clan headquarters are in the offices of Andrew Breece & Co., wholesale linen dealers, in Cincinnati.

Within the clan the dead belong to all alike. A man dies, but his family does not bury him; a wife dies, and though the husband mourns, he may not bury her. Bodies of members of the Clan O'Hara must be laid in vaults, either in Atlanta or Nashville, there to wait the coming of the clan. April 1 is burial day in Atlanta and May 1 in Nashville. Through the headquarters in Cincinnati the whole clan is notified. Before the burial days come they gather to the appointed cities, there to take part in the obsequies. The only body now awaiting the coming of the clan is that of Mrs. Tom O'Hara, the beautiful girl wife.



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